

A

REVIEW

OF THE

STATE

OF THE

ENGLISH NATION.

Saturday, April 20. 1706.

IN my last, I brought the short Genealogy of this new Cry of the Churches Danger, down to its Monstrous Birth, and told you it was born of two Mothers, *Pride and Covetousness* — The first founded on the loss of the Occasional Bill, in which the Party had flatter'd themselves with hopes, of gratifying their Lust of Pride, in setting the Foot of the Ecclesiastick Tyranny upon the Neck of their Brethren, and recovering that Power of Persecution, which at the same time, in the very Preamble to that Law, they own'd to be contrary to the Principles of the Christian Religion, and the Doctrine of the Church of *England*; and it was no wonder to see their Pride cover'd with a Disguise; the Preposterous part of it consisted in the Disguise, being form'd of

such Materials, that the safety of a Church should consist of what was contrary to the Principles of the Christian Religion, and the Church be in Danger, because she was restrain'd from acting against her own Doctrine; the Queen and the Bishops be turn'd against the Church, because they will not make use of those Weapons, Jesus Christ never put into their Hands, and render their Practice inconsistent, not only with the Profession of the Church, but inconsistent with the Christian Religion it self — Thus one of the Mothers of this Fury was the Pride of the Party, impregnated and fermented by the Disaster which befell them, in the Loss of their Occasional Bill, and the Disappointment they receiv'd in their Persecution-hopes, in the Fire of whose Zeal this Salamander appear'd.

and

and they form'd a Notion empty like their own Vanity, that because the Dissenters must not be pull'd down, therefore the Church must.

But this new Hobgobling, had another and more genuine Original than this; a true Natural Mother, whose very Name is seen in the Countenance of its Off-spring, and this is Covetousness, founded in the loss of the sweet Morsel of publick Administration, from the Pinnacle of which, their own Preposterous Conduct had precipitated them——And it was the most specious pretence that they thought could be form'd, that these Gentlemen fall portended the fall of the Church.

Were I to take the due liberty here, to descend to the particulars and Persons, upon which these People ground their Clamour, and the sorry ridiculous shifts they are driven to, to join the Church and their Ministry into one body; that the fall of one, must Assist to pull down the other, it would make the World Laugh, not at the People we talk of only, but at the very Gentlemen they Represent; as the only Pillars and Supporters of the Church.

It cannot but divert the World a little, to set us upon telling Noses for the Church, among the Men of State, as if all the Gentlemen of the late Ministry had been Men of Red Letters, Men of Sanctity enough to be Canoniz'd; and every Gentleman had as much Religion in his Heart, as he had Gods upon his Frontispiece.

What those happy days will be, when all our Men of Power, shall be Men of Piety, I cannot here enlarge upon; that Golden Age is yet to come; and I neither expect to Live to see it done, nor shall I live in the Faith of its being ever seen in these Nations; but were not Comparisons Odious, I must tell the Party, the present select Number, who aid the Queen by their steady Councils and Management in the publick Administration, without any personal Reflection, are far more likely to support and defend the Church.

And let them take me which way they will, I think 'twill hold, whether in the Religion and Morals of the Gentlemen concern'd,

whose Character nevertheless I am as tender of as I can; or in the Politicks, Secrecy, and Temper of their Management, in which, I think, 'tis plain there can be no Comparison.

But, to wave this part, methinks I would be glad to see a Reason, why the last Set of Gentlemen in Trust should be supposed more likely to support and maintain the Church of England, than the present. If these Gentlemen can tell us, that the Treasury is not as punctually managed, and faithfully apply'd Now, as Then; or that my Lord G...ph... is degenerated from his wonted Probity, or debauch'd by the Party to sell the Church and the Nation, and slacken his intense Management of Affairs; If they can tell us, the Duke of N...fle is not so faithful a Director of the Privy-Seal, nor so Pious and Religious as the D... of B.....m, and therefore not so likely to be anxiously concern'd for the Church; If the secret Dispatches of the State, publick Intelligence and Direction of Ambassadors be not equally manag'd as by the E... of N.....m; Nor the Interest of the Protestant Religion and Church of England as faithfully pursued in supporting the Catalans, as in refusing to Aid the Camisars; If Sir Cloudesly Shovel is not as forward to fight in Defence of the Church of England, as Sir G...e R...ke; and Sir John Leake as fit to lead a Squadron as Admiral G...don; If any of these things can be alledg'd, perhaps the Church may be in some Danger from the Queens shifting Hands in the Management.

Let us come nearer into her Majesty's Family and Household, and when they charge Her Majesty, as they Notoriously have, with Abandoning and Deserting the Church, any Man that knows but the Out-sides of things, would expect to find the Organs pull'd down in her Royal Chappel, and a long Cloak in the Pulpit; instead of a Gown; how it is possible but by this time, Her Majesty had chang'd her Chaplains, and who but would have expected *Dunk Burges* there, rather than the Bishop of *Northwich*—Why, what do ye mean, Gentlemen, is this your Presbyterian QUEEN?

Why

Why all the Bishops and Chaplains, and *Lens* Preachers officiated this *Lens* as before, and here is the same Establish'd Religion as ever! How can this be! What, the Queen a pulling down her own Profess'd Religion! Pray in the Church, and by the accustomed Liturgy, and all this while a pulling down the Church! For God's sake, Gentlemen, what do you make of the Queen? I hope your Manners won't permit you to call Her Majesty Hypocrite, at least your Policy should protect you from it, lest your own Hypocrisy appears in it, who pretend the safety of the Church, when really 'tis the Offices and Preferments in Church and State, which is the Loss you resent, and which you pull'd your selves down from.

As to Changes in the Household, what can you pretend touches the Government there; was my L—d V—s a better Churchman than the E— of K—? Has Sir E— more Religion or Honesty in him than Mr. C—r, or half so much Manners? Had his Royal Highness's former Council of the Admiralty better Judgment in Naval Affairs than the Present? and how many Enemies of the Church do you find in the Management of the Fleet? In all these Cases, unless better Charges are brought against the present Gentlemen that guide the State, your Cry of the Churches danger will appear the most senseless and ridiculous Sham that ever was put upon a Nation, and all my Wonder and Concern is, That the People of *England* should appear so receptive of Impressions from the outides of things, as to be at all gain'd upon by these Artifices.

But ignorance is often impos'd upon, and

when Men of Character, and pretended Piety set up to delude the poor People, it cannot be expected but some will be deceiv'd, whose Eyes, however, when they come to be opened, furnish them with such light, that they are the harder to be impos'd upon again.

Nor do I believe these Gentlemen ever expected the Delusion should hold long; it was Calculated but for a Mushroom-life, as it had a Mushroom-birth; and if it had held to the Election of the next Parliament, it had answered the end — but the covering was too thin, and the nakedness appeared thro' the disguise; as soon as ever it was expos'd to the light, all Modest men blush'd at it, and some, even of its own Authors, touch'd with more Modesty than their Fellows, and not able to run the length of their unbounded Party, came in and Testify'd their Conversion. — The Business failed, the Projected Sham had not the usual effect upon the Nation; the Parliament, Composed of a large Majority of the true Lovers both of the Church and the Nation, appeared fully satisfy'd, that both might be preserv'd and secur'd by Measures very different from what those People drove at; and fill'd with honest Resolutions; founded upon honest Principles, they met at the time appointed, viz. the 23d of *October*, where was the greatest appearance, perhaps that ever was known, the first day of the House coming together; and the greatest struggle and tryal of Skill between the Parties that ever happen'd, since this unhappy Division; and of this and the occasion, I shall go on in my next.

MISCELLANEA.

I Did not think to have entred any further upon Examining the Errors and Mistakes of News-writers, and Weekly Authors, but I cannot but take the liberty with the Author of the *Flying-Post*, which, whether he, or any body else will be pleased with me for, I am not at present solicitous about.

I have been told formerly, that the most impossible is never the Character of a Wise Man, and that therefore the Embellish'd of selling a Negroe, is in the most vulgar acceptation call'd *the Labour in vain*: There are certain things reckoned up among the List of In-correctables,

corrigibles, which in common Philosophy are inconsistent with Human endeavours; among which, convincing Men of falsity, *that Lye for a Party*, is one of the most incongruous things in Nature; If there was an *Hospital for Lyes*, these Men would certainly be turn'd out among the Incurables, since the Disease lies in their Interest, not in their Intellestuals.

Upon these Considerations, when Men tell us that the Proclamation in *Scotland* against Rebellion, is a Persecution for Conscience, when they tell us that Lavading of Churches, keeping violent Possession, and forcibly seizing the Keys, by Men who might have Toleration of Religion, but will neither take the Oath to the Civil Government, nor behave themselves peaceably under it, is a matter of Religion; there is no prevailing upon the Reason of these Men, because it is harden'd by the Design they are upon, viz. fixing Prejudices in the Minds of the vulgar, and Polishing their own Consciences against Demonstration.

From hence I cannot but reprove the Author of the *Flying-Post*, for pretending to vindicate the Government of *Scotland*, by talking to Men whose Faces are burnish'd to a staid hardness, and think the only Advice to be given to the Clergy of *Scotland*, is what they once had the happiness to have from their Sovereign, if God had given them the Grace to make use of it, viz. to live Peaceably under the Government, which might imply, to any bodies thinking, that they should not intrude upon the Churches, and seize upon them in meer Resistance to the Civil Authority. But submitting to the Establish'd Authority, live as becomes them, in which, in spite of Clamour, 'tis evident they have not only been Tolgerated in Warship, but admitted to keep their Churches, without renouncing their Episcopal Obedience, or changing their Opinions.

We all know why these People Publish these things, and to what Juncture they are Calculated; 'tis evident how much they apprehended the Union of the two Kingdoms,

which they would never have, without the pulling down the Religious Establishment of *Scotland*. If Toleration was what they wanted there, 'tis plain a Union will secure it, but they abhor to receive that Grace, which in their Principles they abhor to give; I would therefore recommend it to the Author of the *Flying-Post*, not to think it worth his while to defend open Publick Truth, against meer Clamour and Party Noise, which is, *Especially considering the Instruments those People work with*, a meer piece of Emptyness and insignificant Labour, since nothing but asserting upon groundless Uncertainties, can support a Cause, which Truth cannot defend.

Let them go on, the Forndation on which the Establishment of both Kingdoms is built, is too firm for all the Power of this Party to shake; they are deserted of *Truth*, of *Interest*, of *Friends*, of *Force*, and of every thing but their Assurances, and there they must be left free; this is an Age of Liberty, and they that will go to their Master must have leave, there is no hindring them.

ADVERTISEMENT S.

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